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Topical Index For 1939

Friendly Relations With the New Spain

John E. Kelly

Need Scientists Dogmatize on Religion?

Peter M. Dunne, S.J.

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PAUL

AND THE **CRUCIFIED**

By **William J. McGarry, S.J., S.T.D.**
Editor of *THEOLOGICAL STUDIES*

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The author shows how St. Paul built the main lines of his theology around the Cross of Christ. By separating the various features of the Pauline theology of redemption and by explaining first those which are more easily understood he leads up to a consideration of the doctrine of the Mystical Body of Christ.

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VOL. XXXVII. DECEMBER 22, 1939

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Friendly Relations With the New Spain

JOHN E. KELLY

THE war in Spain is over. However isolationist our personal sentiments, the United States as a world power must be vitally interested in Spanish orientation. The future role of Spain in world affairs, irrespective of European alliances, will have its effect upon the United States. Friendly relations with the new Spain will strengthen our policies abroad, increase our trade and promote international good will. Spain's position, both in her political and geographic relation to the rest of Europe, and her cultural and traditional relations with the Latin countries of the New World, make her a factor to weigh in any calculation of world affairs. Particularly is this true with regard to our commercial, political and fraternal interests in Latin America. Spain has no thought of recapture of the lands lost in the first two decades of the Nineteenth Century, but as the mother nation, Spanish influence plays its part in the foreign policies of the Latin American republics. Particularly is this true with respect to the late war in Spain. The division of sentiment in Spain was reflected in Latin America with the same

alignment of elements. Here again we must be interested, because industry, commerce, tradition, religion, and the conservative elements of the population supported the cause of General Franco, while Communists and some elements of the masses, misled by foreign agitators, were the noisy though small following of the Red Spanish faction in Latin America.

The resumption of friendly relations in more than a technical, diplomatic sense is urgently required, since for the three years of the Spanish War the misunderstanding between the Spanish and American peoples, engendered by the high-powered world-wide Communist propaganda machine, presented each people to the other as basically and ideologically opposed, whereas in truth both peoples desire freedom, the sanctity of the home and religion, and the opportunity to live in peace with their neighbors. In the late war, we have seen the triumph of propaganda. Never before was there such an outpouring of distorted news and malevolent falsehoods. The press of the United States was inundated with news manufactured by Communist sources in Europe, beaten and buffeted by gales of propaganda, until finally through interest or resignation it was regimented and chorused the praise of the Spanish Communist faction.

In this evil work there eagerly joined opportunist radical politicians, groups of so-called intellectuals, and the Red elements in the United States, which all working together distorted news, invented and circulated lies, poured contempt upon Spain's glorious past, her art treasures and accomplishments, thinking that the pendulum was swinging permanently to the left and that ethics and fair play might be safely discarded. Thus the reading public was denied knowledge of the real traditions and unwittingly followed the Communist "party line."

On the other hand, the Communist radio network in Europe and their multitude of owned and dominated

newspapers in every language, impressed upon the Spanish nation that the American people, headed by their government, were completely in favor of the Red uprising and condoned the massacre of 400,000 innocent civilians and the destruction of billions of dollars of national treasure as insignificant incidents on the road to true "democracy."

The Spanish people judged us by the ferocious mercenaries of the International Brigades whom their armies captured in the field of battle, by the atrocity stories manufactured and spread by so-called Americans,—newspaper men and others,—by the threatened lifting of the embargo that would have resulted in an American war upon Spain, until it must have seemed to them that the United States was populated by a hostile race.

Now that the hand of Moscow has been withdrawn, that the mask of "Spanish democracy" has fallen and exposed the grinning wolfish face of Stalin, now that the smoke of propaganda has blown away, friendly relations can and must be reestablished. And it is we who should make the first overture, hold out a friendly hand, for Spain did not harm us, while elements in the United States treacherously attacked the Spanish people at the moment they were desperately fighting civilization's battle against the might of Soviet Russia. In now approaching the Spanish people in genuine friendliness, we wipe out Spanish memories of American aid to the Reds. We believe that in the main these were not the acts of informed Americans but those blinded by propaganda, and that if we show Spain that the vociferous politicians and the pink press did not speak for the real America, much of our objective will have been obtained.

If reasons other than those of morality, humanity, and the amenities recognized by civilized people are required, Spain has an appeal to our material needs. The recovery of the Spanish market is a partial answer

to our urgent foreign trade problem. In the last normal year of Spanish-American relations, 1929, before the depression overwhelmed the world and the plague of the Godless "republic" descended upon the Spanish people, our trade with Spain was over \$30,000,000.

The vast property damage marking the trail of the retreating Red armies in the three years of civil war will require the expenditure of many millions of pesetas for building materials of all kinds. The value of friendship in dealing with Spaniards has been demonstrated for centuries. Even though it may not be to his exact financial advantage, the Spaniard traditionally deals with his proven friends.

On its side, the Government of the new Spain is anxious to increase its exports, notably wines, pyrites and other ores, olives, fruit, leather, cork, fish and mercury. In the last we have a motive for friendship with the new Spain, a motive with enlightened self-interest. American supplies of the liquid metal, vital for both peace and war industry, meet hardly 40 percent of our peace-time needs. Our mines are lean and the ore costly in extraction. In national defense, with the expanded needs of returned prosperity, we must have the mercury of Almaden, the greatest and richest deposit of this vital metal whose inexhaustible veins have been worked since Roman days. Our need for access to Spanish mercury is made all the more clear when we realize that the only other important source is in Italy.

Both good neighborliness and good business judgment point to friendship with the new Spain as a key to better understanding with Spain's daughter nations to the south of us. Every American knowing Latin America and desiring an increase of our influence will agree with the announced purpose of the Administration's "good neighbor policy," even though he will deplore its inept, Leftist application. The reactions of the Latin nations represented at the Lima Conference

to a proposal that a Pan-American Commission arbitrate the Spanish War, an arbitration that could only have had the effect of saving the moribund Red Barcelona government, showed clearly that the overwhelming majority of Latin Americans are deeply interested in the fate of Spain. From this it follows that friendliness with Spain promotes good neighborliness among the Americans, while if we were to be further misled by the Spanish Communist propagandists in the United States and adopt a hostile or aloof attitude toward the new Spain, we shall reap suspicions and lessened markets among our Southern neighbors. In language, in culture, in customs, in traditions, in art, Spain is closer to South America than we can ever hope to be. Race consciousness and racial heritage are intangibles that none the less exert decisive influence upon international relations. Spain holds the key to our rapprochement with Latin America. Proud as they rightly are of their independence, the Latin nations may often use as their criterion toward a non-Latin nation the latter's attitude toward Spain. A wave of hatred of all things "Yankee" swept South America after the Spanish American War, wiping out the good impression of President Cleveland's ejection of predatory European fleets from Venezuelan waters shortly before. The Lima Conference aroused doubts that have yet to subside. If our press and politicians supported the Reds in Spain, might they not do likewise in Latin America? And our Latin neighbors know only too well the Red record in the mother country. As Communism, encouraged by American and Russian propaganda agencies and agitators, bores within the Latin American republics they will turn increasingly for sympathy toward the ideals and orientation of the new Spain, which has fought and conquered the world enemy.

Friendly relations are best cultivated by mutual knowledge. A sage has said: "I cannot hate my enemy when I know him; knowing him, we are no longer

enemies." Surely this concept is the basis of relations between civilized peoples who neither covet each other's possessions nor strive to destroy their system of life. Exchange of ideas leads to exchange of goods. Mutually profitable trade relations make for permanent friendships. Friendly relations are initiated and supplemented and strengthened by close cooperation between the respective educational systems through the exchange of representative students and instructors. Visits by business and industrial groups and mutual encouragement to tourists, particularly between Spain and the United States, whose points of interest complement rather than compete with each other, are among the most valuable avenues to permanent friendly international relations. We need not look to diplomacy to provide evidences of friendship. The diplomat merely formalizes and symbolizes the feeling of his nation. He adds the academic touch to the flesh and blood impulse of the people themselves. There are endless ramifications to the expression of friendly relations. Carrying out the thought of complementary attractions, a permanent exhibit of American machinery could be established in Spain, while exhibitions of world-famous Spanish art could from time to time be arranged in the United States.

Late in the year 1940, there will occur the 400th anniversary of the discovery of the Mississippi River and what is now the State of Arkansas by the Spanish nobleman, Hernando de Soto. Here is an opportunity for an anniversary observance in which Spain and the United States could join to commemorate the heroism of the discoverer and the virility and tenacity of the race which has succeeded to the fruits of his voyage. Memorial exercises at the historic sites, emphasized by the presence of the descendants of De Soto, with participants in the armor and court dress of Sixteenth Century Spain, would attract the attention of great multitudes, increasing our knowledge of the past and

Spain's part therein, to make for closer ties. This is but one of many similar situations that can be developed in this laudable objective.

The mission of creating and maintaining ever-friendlier relations should be undertaken by an association of friends of the new Spain, which without in any way exercising authority, would undertake to coordinate private effort, act as a clearing house for information, and provide initiative and guidance to those seeking to know the real Spain. Such an association would also find an important part of its activity in the issuance of public statements on matters of interest to the people of either nation and in presenting the fair side of questions of international import. For it is not to be forgotten that, though the physical war in Spain has been won, Communist propaganda is still functioning to embroil the nations in misunderstanding, to create the troubled waters in which Stalin fishes!

Scientists Cannot Make Good Philosophers and Moralists

PETER M. DUNNE, S.J., PH.D.

Reprinted from the San Francisco Examiner.

IF, as a result of his address before the western division of the American Association for the Advancement of Science, Dr. S. J. Holmes, zoologist of the University of California, was treated roughly by "ecclesiastical misinterpreters" he has a right to complain. Misinterpretation is unfair to any man and if certain ecclesiastics in this controversy have acted in a manner which "contrasts strikingly with that of the Founder of the religion they profess," in this they are not to be praised.

The impression still prevails in some circles that there exists warfare between religion and science and we admit that certain types of clergymen of various denominations, including my own, have to shoulder some of the responsibility of this mistaken impression. Their manner in the past has sometimes been too acrid; their generalizations sometimes far too sweeping. Dogmatism when it was not called for has sometimes carried the day. In these matters emotionalism ought to be kept well in hand in order that reason may enjoy fuller and freer play.

But as usually happens in human relationships, the fault here is far from having been on one side. Certain scientists have in the past been and indeed still in the present are dogmatic, authoritarian, and intolerant. We have but to recall the work of Louis T. More, *The Dogma of Evolution*, to become again aware of this and I have among my notes some of the choicest specimens of dogmatism and arrogance on the part of scientists that one would wish to see. Sometimes, even, this arrogance is accompanied with a sneer!

POINTS GIVEN BY MILLIKAN

Listen to a great leader in science, Dr. Robert A. Millikan, of the California Institute of Technology: "Everyone will recognize Mr. Bryan, for example, as a pure dogmatist; but not every scientist will realize that Ernst Haeckel was an even purer one." Haeckel was a materialistic evolutionist who became completely discredited, even in scientific circles, for his deceptions in foisting upon the public faked specimens of monkeys, wanting thus to gain acceptance for his particular brand of evolution.

Doctor Holmes, however, in his statements, has lived up to the better traditions of his profession and the tone of his paragraphs, as they appeared in *The Examiner*, Sunday, August 13, 1939, was correct and calm enough to indicate more of solid reasoning than the paragraphs actually contained. There is need in this matter of very clear thinking indeed and of exact definition.

According to Doctor Holmes, there is a choice in ethics only between the biological ethics of Darwin (hoping the doctor is sure of what he means by biological ethics) and the authoritarian ethics of religion. But we have all heard of Aristotle, the famous Greek of old. University professors have all at least heard of his Nicomachean ethics, the system of human conduct which was published by his son Nicomachus.

Now Aristotle was not a religionist or authoritarian, nor was he an evolutionist; though scientist, he was chiefly philosopher; yet he was author of one of the classical systems of ethics of all time. He correctly based his code not on biology as such, which would have been equally narrow and illogical; but he based his system on the fact that man is possessed of intellect which is his distinguishing faculty. Plato, too, wrote on moral subjects and in this his method was neither biological nor authoritarian; it was rational.

Doctor Holmes' division, therefore, of the kinds of ethical systems is narrow and erroneous.

Here it comes time to define ethics so that it will be clear what we are talking about. Doctor Holmes did not give us a definition. Is he clear enough on the subject to do so? Ethics is the science of morality from the standpoint of reason alone. Ethics, then, is a branch of philosophy; it is based on reason; it is distinct from religion, understood as an authoritarian or revealed system of belief and conduct.

"Ethics, as moral philosophy, and religion, as a revealed system, are as clearly distinct from each other as the latter is from zoology." But religion can and does enlighten and confirm the principles of ethics, for truth is one. Thus it is that true science, and philosophy, and religion cannot be contradictory in their principles and fundamental truths. Men may differ about their secondary or minute applications.

Doctor Holmes therefore has lapsed from clear thinking when he demands an ethic "based on science" (he means biology). Ethics can be based only on reason. But it can be aided by the facts of science just as it can be confirmed by the truths of revealed religion.

But there is still more fog to be dissipated by the sunlight of clear reason. Doctor Holmes says: "If man has evolved in a purely natural manner from lower forms of life, this fact cannot fail to have a profound influence on our views of morality and the moral sense." Now about one word here: if "if" really means "if," then the proposition is hypothetical only. The doctor forgets this later on and speaks as though the proposition were certain; as though Darwin were *certainly* right; if the "if" means "since," then Doctor Holmes is dogmatic.

The same fog rolls in again when he says "If Darwin is correct . . ." But the doctor has just said that "man is a moral animal," to which I agree. But if this be true, then surely his mind is more important than

his body, and for his moral actions philosophy and not biology is the thing. And Doctor Holmes has to be very careful lest he fall into the meshes of another inconsistency. If he is going to insist on Darwin and his evolution then he himself becomes authoritarian and dogmatic. How we see the mote in our neighbor's eye!

Speaking of rational ethics confirmed by the truths of religion, what man needs today and has always needed is motivation. Science has not been able to offer to man motives sufficient to restrain his animal greed, his immoral hates, and his biological gluttony and lust. Science has, and indeed deservedly, enjoyed high prestige, but having added greatly to the health and comfort of the race (for which we are grateful) it has not increased, because it cannot, the inner contentedness and happiness of man.

Those destructive giants, the passions of mankind, cannot be restrained by science; by reason, however, and will power, especially when enlightened and strengthened by religion, these giants can be constrained and harnessed to constructive purpose. This is seen by eminent scientists themselves, by Dr. Henry C. Link and by Dr. Alexis Carrel.

"Knowledge is not enough," says a well-known scholar and historian who is not of my Faith, who was even once a skeptic. "Europe learned what the Orient had long understood . . . that knowledge and science, however noble in origin, are morally neutral in result; that they will rob and destroy and kill as readily as they will enrich and build and heal; that progress in means is a snare if there is no progress in ends; that the growth of power without the improvement of purposes is the suicide of civilization."

Biology and the other sciences would be more able to restrain the destructive giants in man did they, like ethics confirmed by religion, hold to the very realistic fact that man has an intellect and a will, which latter aided by the former must be directed to the good,

the beautiful and the true. This in order that the race do not destroy itself. Materialism is too narrow a philosophy to satisfy the better minds of our race; man after all possesses something more than does the lizard and the crocodile, the elephant and the giraffe.

LESSON TO PHYSICS GIVEN EMPHASIS

Shoemaker, stick to your last! Science as we take it today has to do with the investigation of the material face of nature. When from such fact the scientist begins to draw moral and social conclusions he gets into another field which to evaluate properly he is untrained, and is often in temperament and intelligence woefully deficient.

Some of our clearest thinkers, like Mortimer J. Adler and Norman Foerster, recognize this danger, and Dr. Alexis Carrel calls attention to the lack of clear and consistent thinking in certain men of science. Says the savant: "Unintelligence is becoming more and more general in spite of the excellence of the courses given in the schools, colleges and universities. Strange to say, it often exists with advanced scientific knowledge."

In the narrow scientist you have dogmatism at its strongest, and the quality of deductive reasoning at its weakest. Darwin the scientist was no brilliant moralist; nor should Doctor Holmes begin to play the philosopher. Shoemaker, stick to your last!

Doctor Millikan, speaking of his branch of science, has the above thought in mind when he says: "Physics has recently learned its lesson . . . the lesson of not taking itself too seriously, not imagining that the human mind yet understands. . . . Today physics is much more open-minded, much less dogmatic, much less disposed to make all-inclusive generalizations. . . . Modern science of the real sort is learning to walk humbly with its God." And the eminent Professor Bateson said in 1921 before the American Association for the Ad-

vancement of Science, of which Doctor Holmes is now so prominent a member, the following: "Biological science has returned to its rightful place, investigation of the structure and properties of the concrete and visible world."

The authoritarianism of Christianity—well, it is 100 percent rational. Rejection of a first cause is unthinkable to a man who reasons, be he scientist or philosopher. Then there is the historic person of Christ from whom no thinker can escape. He proved His divinity up to the hilt. It becomes fully rational then to accept His revelation. And since truth is one and constructive, it just so happens that the philosophic and moral dicta of Christ are utterly rational and, when followed, lead to the betterment of the race. They offer the solution to problems before which science stands helpless.

DARWIN'S THOUGHTS ON SUBJECT STUDIED

Highest authority confirms reason and they are one. On the moral problems of rape, murder, perjury, arson, divorce, birth control, stealing, the Christian ethic, founded on reason, is simply clarified and confirmed by the dogmas of religion.

For such service of religion to ethics the spirit of Darwin is doubtless grateful, for at least at one time in his life he was a believer in God. And, as he tells us, when he walked under primeval forests and saw these forms of organic being lift their glittering crests into the sky he felt with awe the presence of an overruling divinity. With Darwin, all scientists, if they be logical and be not narrow, arrogant, and intolerant, should be grateful to reason and religion for the helps they can supply. The scientist cannot even work unless he rely upon the principles the philosopher furnishes him; the principle of contradiction, of sufficient reason, the deductive and inductive method, and the rest of it.

WISDOM, STRENGTH CALLED MAIN PROPS

There is no warfare between religion and science, because truth is one; and scientists cannot make good philosophers and moralists.

Science agrees with this. Listen to Doctor Millikan:

"The most amazing thing in all life, the greatest miracle there is, is the fact that a mind has got here at all, 'created out of the dust of the earth.' That is the Bible phrase, and science today can find no better way to describe it."

The roots of our civilization lie in the philosophy of Christianity, and the secret of its greatness lies in the moral wisdom of its Leader, with which science had little to do. This civilization may collapse one day in a welter of chaos and confusion and of blood. Should this occur it will be because civilization has forgotten the rationalism of its mother philosophy which used to be Christian. "And as you would that men should do to you, do you also to them in like manner."

Harken to those words, selfish capitalist and violent radical; treacherous Communist and proud Nazi. Be wise enough and strong enough to mold your own life and your own actions into their constructive form. Biologists, scientists, match if you can the efficacy of your formulas with this. Only with such philosophy will you be able to grapple with the destructive giants that are wrenching us from our base, the pride and the passion of man. Only thus can this earth of ours be made a habitable place to live in and to enjoy the fruits which science has poured into our laps.

The Catholic Mind

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